THE SPEECH OF His Grace, JAMES

DUKE of ORMOND, Lord Lievtenant of *IRELAND.*

To Both HOUSES of

PARLIAMENT,

On *Saturdy* the 27 of *September*, 1662.

Upon His GRACES giving the Royal Aſſent to ſeverall Acts of Parliament.

LONDON,
Printed for *Robert Pawlett*, and are to be ſold at his Shop, at the Signe of the *Bible* in *Chancery-Lane* neer the *Inner-Temple Gate*, 1662..

THE SPEECH

Of His GRACE

James Duke of *Ormond*, Lord Lievtenant of *Ireland*.

My Lords and Gentlemen

THere is no duty incident to the Place I have the Honour to ſerve the KING in, to which I come with leſſe willingneſſe, or confidence, than to this of ſpeaking to ſuch an *Aſſembly*: And by that time I have done, you will acknowledge I have reaſon to be unſatisfied with the neceſſity impoſed by cuſtom upon all that ſit in this Place, to make ſpeeches; a *Cuſtom* perhaps reaſonably introduced

introduced by thoſe that did, or at leaſt thought they did it well; but ſomewhat hardly continued upon thoſe that were ſure they did it ill. And yet though I am in the *Number of the Laſt*, I will rather obey the *Neceſſity*, than hazard the Imputation of *Sulleneſſe* or *Singularity*. Beſides, I do not know, but that to be ſilent at this time, and in this Place, may be a *greater Fault* than any I hope I ſhall commit in ſpeaking; for we are taught by *Infallible Authority*, and enjoyned by *Indiſpenſable Precept*, and it ſeemes to be agreeable to the Dictates of *NATURE* and *REASON*, as well as of *RELIGION* and *PIETY*, that for all the *Bleſſings* we recieve from the *Divine MAJESTY*, we ſhould make as proportionable Returns as lie within our Power: And therefore *Publique* and *National BLESSINGS*, doe require *Publique* and *Solemne CELEBRATIONS*. This was it that induced the Tranſmiſſion of that Act for an *Anniverſary Thankſgiving for his Majeſties moſt Happy RESTITUTION*; and this is it, which if it be duely, that is, ſincerely performed, is moſt like to perpetuate to us, and to our POSTERITY, all the *Happineſſes* conſequent to that *BLESSING*.

What theſe *Happineſſes* are, or at leaſt may be, if we Our ſelves obſtruct not the courſe of them, would be beſt diſcerned, and iet off, by a *RETROSPECT* into the ſtate of things for above twenty years paſt; and by oppoſing to that *Diſmal Object* of Our remembrance the *Cheerfulneſſe* and *Sereny* of the *Proſpect* forwards.

If the *Miſeries* and *Deſolations* of thoſe yeares could be ennumerated in the time I mean to allow this Diſcourſe; or if they could be deſcribed to the Life, by ſo ill an Orator as I am, they would be fewer, and more ſupportable, then *I* doubt the ſad experience of too many have found them to be.

I ſhall therefore onely put you in mind of ſome more *Remarkable* and *Fundamentall deliverances*, and *Reſtitutions*, wrought by moſt *wonderfull Providence*, as a thankfull

thankful acknowledgment fit, as I conceive, to be the ſubject of the firſt diſcourſe from this place, where I have the honour, how unworthily, and how unreſemblingly ſoever, to repreſent the Majeſtie of my *Great Maſter*.

This very *Seat of Royalty* is delivered from ſome neglected corner, or contemptible uſe, or from a Prophanation worſe than either, from the Uſurpation of mean and low Aſpirers, who having no ſhadow of right to it, had no other way to aſcend it, than by treading down and deſtroying whatever was ordained by God or man, to fence and guard it; their extravagant Ambition tranſporting them, and darkning their underſtanding to that degree, as not to conſider how ſhort their poſſeſſion of that Throne muſt be, to the diſarming and violation of which, they themſelves had but newly ſhewn the way.

We ſee this Throne now reſtored to its proper place, and Natural uſe, ſurrounded and ſupported by *Peers* and *Prelates*, by *Officers*, *Magiſtrates*, and *Judges*, the Out-works, as well as Ornaments of Majeſtie.

We ſee it reſtored to the approach, and I doubt not to the delight of the meaneſt of the Commons, whom you Gentlemen do, nor ought not diſdain to repreſent; for they are the *Foundation* upon which *Monarchy* is built, the *ſtrength* wherewith it is guarded, and the *wealth* whereby it is ſuſtained, inriched and beautified

It is reſtored to the *undoubted Lawful Poſſeſſour*, the *Off-ſpring* of a long continued *Race of Princes*; in whom all the *Conteſted Titles* of former Ages are met, without the pretence of a *Competitor*, and in whom all the *Vertues* of the *Princes* of thoſe Ages are united, without the ſeverity (to ſay no worſe) of ſome of the Great and Warlike; & without the as harmful weakneſſes of others of more devout and peaceable diſpoſitions: A PRINCE

that hath given frequent proof, that though he loves and seeks peace for his Subjects sakes, he fears not War for his own.

This Sword, the Instrument of conferring Military Honour, and the Emblem of inflicting Punishment, is delivered from the ridiculous Stage-like Pageantry of later times, and from a more execrable and Tragical Abuse, from cutting off the most Innocent, and defending the most guilty.

We see it now by the visible immediate hand of God restored, and put into that *Hand* that only had *His Commission* to bear and use it; and let it be *Our Prayer*, That he bear it long; and that he may bear it long, that he bear it not in vain, but to the *terror* and *extermination* of *Evil-doers*, and to the *support* and *Protection* of those that do well.

The *King* himself, whose *Throne* and *Sword* these are, is accountable to God, and we to God for him, for many and *great deliverances:* He is delivered from the Murtherers of his *Father*, and the Usurpers of his *Inheritance*; from their restless endeavours to destroy his Person, and to blast his Fame; from their open violence, and secret contrivements against both; from Exile, and all the Afflicting consequences of that miserable state of a King; from comfortless wandrings for Protection; from cold Receptions; from narrow supports; & from such applications for them, as were more unsupportable, than the want of them could be to him that was born, and delights to give, rather then receive them. He is delivered from a continual tormenting Anxietie for the danger of his Friends, and the oppression and slavery of his Country; from the importunity of impertinent Arguments, drawn from his misfortunes, to draw him from his Religion; and from a necessity of hearing, and bearing with the Reproaches and Revilings cast upon our then Desolate Church, only because she was desolate, and made so by her own *unnatural Children.*

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From this dejected, deſpiſed, and in all humane appearance, deſperate condition, he is raiſed and reſtored to the Throne of his Fathers, to his Native Country, become more dear and valuable to him, by his experience of others; to the free and uncontrol'd exerciſe of the Religion he was bred in, to a capacity of making Royal Retribution for any kindneſs he hath received abroad or from home: and which is the greateſt earthly Felicity, ſo good a KING as he could wiſh, he is not onely reſtored to, but by the love of his People, without the chargeable, and many times dangerous aſſiſtance of Strangers, who are not over-tender, nor much diſtinguiſhing betwixt the party they come to aſſiſt, and that they come to ſubdue, when they are made Umpires in ſuch Quarrels; for they rarely employ their Auxiliary Treaſure and blood, purely out of Generoſity and Juſtice; which may in Romance be found the ultimate end of ſuch Aſſiſtance, but ſeldom in the truth of *Hiſtory*.

Here it may be obſerved, that if the revolt and deviation of our Nations from their KING, and from *Monarchy* it ſelf, was the moſt unreaſonable and prodigious that any age hath known, their voluntary uncompelled Return to both, is as much without example: nor indeed could the Return have been ſo miraculous, if the Revolt had not been ſo prodigious. And it may alſo be worth the obſerving, that as the firſt moſt bloody Eruption from Peace to Rebellion, took birth in this Kingdom, ſo from hence came the firſt Overtures to Peace and Submiſſion.

By and with the Kings deliverance and Reſtitution, our Church is delivered from Contempt, Sacriledge and Deſolation, and reſtored to a due veneration, a competent improving ſupport, and to fair beginnings of Decencie and Order.

Our Laws are delivered from corrupt, incompetent Interpreters, from monſtrous, unnatural expoſitions and

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applications, and Justice is restored to the distribution of upright, learned, lawfully sworn and authorized Judges.

The noblest acts of *Loyaltie* shall now no more receive the judgment due to the fowlest Treason, due to the unrighteous Judges, that pronounced it without Authority in the Persons, or Justice in the Sentence. High Courts of Justice shall no more usurp that name, nor our Benches be crouded or oppressed with the throng and wicked weight of those that ought rather to have stood manacled at the Bar. A happy change to those for whose destruction those extravagant Tribunals were erected, and a secure change to all; for it hath been often an observed method in Gods never-failing Justice, to catch *Cruelty* and *Oppression* in those very snares they had prepared for others.

All men are delivered from the intanglements of two-edged Oaths; from the conflicts raised by them in mens breasts, betwixt Conscience and conveniencie, betwixt the prostitution of Conscience, and the ruine of their Fortunes; than which a harder, a more *Tyrannical choice* cannot be obtruded upon Christians. For here the *election* was not, *Swear thus against your Conscience, or you shall have no part in the Civil Government, no Office in the Army, no Benefice in the Church*; but, *Swear thus, or you shall have no house to put your head in, no bread to sustain your selves, your wives and children.*

To conclude these Observations, Who is not delivered from some *Oppression*, and restored to some *Advantage*? Even those that shall lose the *wages of iniquity*, their ill-got possessions, shall be delivered from the *oppression of sin*; and if they have any, shall be *restored to a good Conscience*; if they have none, they were not in the *Kings*, and I hope will not be in *Your* care.

Those that shall be kept out of their ancient Estates, the *Inheritance of their Fathers*, through defect of their

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Qualifications, and by the All-disposing *Providence of God*, who was not pleased to make them active Instruments in this *Happy Change*, are delivered from Tyrannous Confinements, causeless Imprisonments, and a continual fear of their lives: The good Land lies afore them, their industry is at Liberty, and they are restored to the freedom of Subjects, and protection of the Laws: If an *Irish Papist* be oppress, they shall relieve him; if the blood of the meaneſt of them be shed, it shall be strictly enquired after: Let this state be compared with that they were in before the *Kings Restitution*, and it will be found the greatest looser has got something by it.

As it is *our duty* thus thankfully to *commemorate* these *great things* done for us; so it is *our duty* to *endevour* in our several *Stations*, to *improve* and *secure* them to *Our selves*, and *Our Posterity*: And sure the most *Natural way* to that end, is to call to mind, and avoid *those Errours* that *brought* us into those *miseries* from which we are *redeemed*.

Many are the *causes too boldly assigned*, for the Calamities these *Nations* so long laboured under: But in such *Inquisitions* the *verdict* is seldom impartially brought in, the *Jury* are too often *the Criminals*: But I think I may safely say, that *one*, and that a *fundamental cause*, was, that the *late King* was *maliciously represented* to the People; I am sure the *Freedom*, *Peace*, *Plenty*, and *Happinesses* they were told they should *enjoy without him*, proved miserable and fatal *delusions*.

Let us mistrust those that shall use the same Arts, lest they involve us in the same misery; and let us judge of the *Kings intentions* to His People, by His *Publique Acts* of grace and bounty; by His mild and easie Government; by His desire and endevours to make His Subjects happy at home, and renowned abroad; and by the reluctancy of His Nature to just severity, when the wickedness or frenzy of the worst Offenders extort it from him.

That something will be amiss in the Administration of the most perfect Government in this world, must be ex-

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pected; but whoever ſhall think that theſe things are to be *rectified by force upon the Government*, and that effected, propoſes to acquieſce, and return to *Obedience*, cannot *know himſelf* ſo well, as to be ſure, that *Opportunity* and *ſucceſs* may not ſuggeſt more *inordinate Appetites* to him; And there are thoſe alive that know, how far further than their *firſt intention*, the *Reformers* of our times were led on, til the unwarrantable force they had raiſed, grew *too ſtrong* for their *Management*, flew in their faces, and in concluſion, *acted thoſe villanies*, that I dare ſay their *Souls abhorred*; but neither their *Policy* or *Power* could reſtrain.

We have had *ſad experience*, and let us be the wiſer for it, in how *ſhort a time*, in how *few days*; the *induſtry* of *many years*, nay, of *an Age*, may be deſtroyed and laid waſt, when *Rage and Rapine* are let looſe. If once *Sedition* grow too ſtrong for the *Law*, and *Rebellion* for the *Magiſtrate*, ſo that the *Law* is *ſilenced*, or the language of it corrupted, or inverted; and the *Magiſtrate* removed as *burthenſome* and *unneceſſary*, let us remember what variety of *miſery* and *miſchief* is brought upon *the people*; how unſupportable their *ſufferings* are, and how intolerable their *fears of ſuffering* they know not what more, by whom, or how long. Let the people remember how *many*, and how *chargeable* their *Maſters*, nay how *many* and *chargeable* the *changes* of their *Maſters* were, when once they fooliſhly *affected the miſery*, indeed the *impoſſibility of having none*.

When *Miſrepreſentations* had taken *place* and *root* in the minds of the people, their hearts grew *narrow* and *barren*, towards the *King*; thoſe that ſoon after rob'd them both, perſwading them to keep their *purſes full for them to empty*. This cloſe *Oratory* is ſeldome *unſucceſsful*; but what the people got by following this *thrifty counſel*, ſome have taken the pains to compute, and it is found, that the *Impoſitions* laid and levyed upon the people, to ſupport *Uſurpation* and *Tyranny*, in a few *bad years* came to more, than the moſt chargeable *Princes* had raiſed in ſome Ages to *conquer Enemies* and *Infidels* abroad, whileſt this was *employed*

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to make *Enemies* of *Friends*, and little better than *Infidels* of *Chriſtians* at home.

I confeſs this *Animadverſion* is not ſo ſeaſonable now, or proper to be *applied* to you, who in your *Liberalities*, have outgone all *Example*, and prevented *even the Kings wiſhes*; nor are thoſe *Liberalities* the *leſs*, but the *more* valued by Him, that he intends to *apply them* intirely to the ſecurity and improvement of a *true Proteſtant*, and a *right Engliſh Intereſt* in this Kingdom.

There is nothing that declares, indeed that conſtitutes perfect union, and a *happy Harmony*, ſo much as *mutual truſts* and *confidences*, and the interchange of *gifts* and *benefits*; it is ſo in private *Friendſhip*, and it is much more ſo, in that good *Intelligence* which muſt make a *King and His people happy*.

The *King* has truſted you as far as ever *King* truſted Subjects; and He has given you more than ever any *King* or *Lord of Ireland* had to give.

You have truſted *the King with all you had*, and all *you* had to pretend to; and you have given *Him more* than he thought of to deſire; Let it not therefore *be apprehended*, that this *Commerce* muſt ceaſe by the *Prodigality* on both ſides, as if there were no more to be *given* or *received*: No, my *Lords* and *Gentlemen*, protection from *Forreign Invaſion* and *Rebellion* at home, the due and uncorrupt adminiſtration of *Government*, and of the *Laws*, and under them the *advancement* and *encouragement* of *Piety* and *Learning*, *Trade*, and all ſorts of *Induſtry* and *Improvements*, are benefits that may to the *end of time*, deſcend from the Throne to you and yours: And a due ſubjection to that Government, and obedience to thoſe Laws, and application to that Piety and Learning to that Trade and Induſtry, and to thoſe Improvements, may be as laſting Retributions from the People to the Throne.

I ſhould here end this unuſual Exerciſe, but that I am commanded by the *King* to let you know; that as He is abundantly ſatisfied with thoſe demonſtrations of *Duty*, *Loyalty* and *Affection* you have given him, during the whole time

time of your ſitting, ſo he looks with great *Pleaſure* & *Delight* upon thoſe *Acts* of *Grace* and *Bounty* that have paſt from him to you; and he commands me to be ſure not to forget to aſſure you, upon all Proper Occaſions; that all his *Promiſes* ſhall be *inviolably obſerved*; and that he will *conſent* to whatever elſe may make this *Kingdome flouriſhing* and *happy*, whether it ſhall be the Enacting of *new* and *profitable*, or the *repeal* of *old*, *unuſefull*, or *burthenſome Laws*.

To ſay *any thing* of, or from *my Self* in this place, may be *Preſumption*; but to ſay nothing to *you*, *my Lords and Gentlemen*, to whom I owe ſo much, muſt be *Ingratitude*. You have before and ſince *My Arrival*, been pleaſed to make *many* and *obliging Expreſſions* of *your Approbation* of the *Kings choice* of Me for this Government: I have great reaſon to fear, both the *King* and *you* conſulted *your Indulgence* to Me, more than *your judgement* of Me.

Yet without much *preſumption* or *vanity*, I think I may ſay, thus far the *King* and *you* may be excuſable, that He choſe, and You approved a *Perſon*, whoſe Fortune and Family muſt proſper or decay, muſt ruine or ſubſiſt by and with this Kingdom. This has not perhaps always been the caſe, and it is poſſible mean *Abilities* thus ſtimulated, may be more *profitable induſtrious* than greater, actuated by leſs, or by *contrary Intentives*. There are upon me all imaginable *Obligations* to apply all that is in me, to the *ſafety* and *proſperity* of this Kingdom: Thoſe of *duty*, *fidelity* and *thankfulneſs* to the beſt, and moſt bountiful *Maſter* in the world; thoſe of *Retribution* and *Gratitude* to you, for extraordinary and liberal manifeſtations of *kindneſs* and *affection*, and thoſe of ſelf-preſervation and happineſs. Hence it may be concluded reaſonably and naturally, that my endevours will be hearty and faithful, and my failings, which ſhall be as few as I can, unvoluntary, and therefore the more pardonable.

You will preſently, when I am retired, be at liberty to adjourn your ſelves to the time you deſired.

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